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*Memoirs of the Life and Writings of Philip Doddridge, D. D.*

DR. PHILIP DODDRIDGE was descended from a respectable family in Devonshire. His great-great-uncle was sir John Doddridge, knt. a justice of the King's bench, in the reign of James I. His grandfather, John, rector of Sheperton in Middlesex, was ejected, by the act of uniformity, in 1662*. Mr. Daniel Doddridge, his father, an oilman in London, married the daughter of the Rev. John Bauman, of Prague, who, in consequence of the troubles which followed the expulsion of the Elector Palatine from Bohemia, came to England, and, having brought ample testimonies from many German divines, was appointed master of the Free-school at Kingston-upon-Thames*.

Mr. Daniel Doddridge had twenty children, all of whom died young except one daughter, and Philip, who was born in London, on the 26th of June, 1702. So destitute was he at his birth, of the signs of life, that he was thrown aside as dead. But one of the attendants thinking she perceived some motion in him, cherished with such assiduous care the almost expiring flame of existence, that it was happily preserved. From his infancy young Doddridge had an infirm constitution, and a thin consumptive ha-

* At that time, he had ten children unprovided for; notwithstanding which, he quitted a benefice of 200l. a year, rather than violate the dictates of his conscience.

* This gentleman likewise gave a great example of integrity. That he might enjoy the free exercise of the Protestant religion, he quitted the possession of a considerable estate, and withdrew, on foot, in the habit of a peasant; carrying with him nothing but a hundred broad pieces of gold, plaited in a leathern girdle, and a bible of Luther's translation.

bit, which rendered both himself and his friends apprehensive that his life would be short. He frequently was accustomed, therefore, especially on the returns of his birth-day, to express his wonder and gratitude that his years were so long continued. His parents brought him up in the early knowledge of religion. His first initiation in the learned languages was in a private school in London. In 1712, he was removed to Kingston-upon-Thames, and placed at the school there under his grandfather Bauman. Here he continued till 1715, and distinguished himself by his piety and diligent application to literature. The same year, he lost his father; and he had been deprived of his mother some time before. This circumstance, of his being left an orphan, excited in him very serious, but not gloomy reflections; for he expressed a devout, and even a cheerful trust in the divine protection.

On his father's death, Mr. Doddridge was removed to a private school at St. Alban's. Here he was happy in forming an acquaintance with a gentleman who behaved to him with the kindness of a parent—Mr. (afterward Dr.) Samuel Clark, the dissenting minister of the place. What rendered Mr. Clark's protection particularly seasonable, was a calamity that befel Mr. Doddridge. By the mismanagement of the person into whose hands the care of his affairs had been entrusted after his father's death, he lost the whole of his substance; and had not Providence raised him up such a generous friend, he could not have proceeded in his studies.

During Mr. Doddridge's residence at St. Alban's, he began to keep a diary of his life; from which it appears how anxious he was to be advancing in knowledge, piety, virtue, and usefulness. As he had the Christian ministry in view, beside his application to the languages, he read, every morning and evening, portions of scripture, with some commentary upon them; and it was seldom, indeed, that he permitted either his school-business, or any amusements, to divert him from this course. He recorded the substance of the sermons he heard, with the impressions they made upon him; noting what was most worthy of imitation in the preacher.

In 1718, Mr. Doddridge left the school at St. Alban's, and retired to his sister's house, at Ongar in Essex. Strong as his inclination was to the ministry, he had little prospect, from the narrowness of his circumstances, of being able to carry his wishes into execution. While he was in this state of suspense, the dutchess of Bedford, hearing of his situation and character, made him an offer, that, if he chose to be educated for the church of England, she would support the expenses of his education, and afterward provide for him. This proposal he received with gratitude, but declined it in a respectful manner, as he could not comply with the terms of ministerial conformity. In the distress of his mind, from an apprehension that he should not be able to accomplish what was so near to his heart,

he entertained thoughts of studying the law, and was on the point of entering into an advantageous connection with Mr. Eyre, a counsellor, when he received a letter from Mr. Clark, offering to take him under his care, if he chose the ministry upon Christian principles. He considered this offer as a seasonable interposition of Providence; and, accordingly, he returned to St. Alban's, and continued some months at the house of his excellent friend, who directed his studies, furnished him with books, and laboured to cherish religious dispositions in his heart. In 1719, he was placed under the tuition of the Rev. John Jennings, who kept an academy at Kibworth, in Leicestershire*. In 1722, Mr. Jennings removed to Hinckley, at which place Mr. Doddridge preached his first sermon, on the 22d of July.—From his first appearance in the pulpit, he was remarkably acceptable in the places where he exercised his talents. In 1723, he settled at Kibworth. As he lived in an obscure village, he could devote almost his whole time to the acquisition of knowledge. Soon after his settlement at Kibworth, one of his fellow-pupils having condoled with him, in a letter, on his being buried alive, he returned the following answer: 'Here I stick close to those delightful studies which a favourable Providence has made the business of my life. One day passeth away after another, and I only know that it passeth pleasantly with me. As for the world about me, I have very little concern with it. I live almost like a tortoise, shut up in a shell, almost always in the same town, the same house, the same chamber. Yet I live like a prince; not indeed in the pomp of greatness, but the pride of liberty; master of my books, master of my time, and I hope I may add, master of myself. I can willingly give up the charms of London, the luxury, the company, and the popularity of it, for the secret pleasures of rational employment and self-approbation; retired from applause and reproach, from envy and contempt, and the destructive habits of avarice and ambition. So that, instead of lamenting it as my misfortune, you should congratulate me upon it as my happiness, that I am confined to an obscure village; seeing it gives me so many valuable advantages, to the most important purposes of devotion and philosophy; and I hope I may add usefulness too.'

Dr. Kippis observes, that he has transcribed this passage with peculiar pleasure; as he has reason to reflect with some degree of satisfaction, that the spending of a number of years in retired situations may be favourable to the increase of knowledge and the habits of study. To this gentleman's excellent life of our author, prefixed to the seventh edition of 'The Family Expositor,' we refer the reader for a pleasing account of

* Author of Two Discourses on preaching Christ, and particular and experimental Preaching; which were so much esteemed, that, they were recommended by two Bishops, at their visitations of their clergy.

the particular objects of Mr. Doddridge's studies, and the manner in which he conducted them, both at the academy, and during the earlier years of his ministry. Into these, as well as into his preparations for the pulpit, and the character of his sermons and expositions, during the same period, although very interesting subjects, our limits will not permit us to enter.

In 1725, Mr. Doddridge removed to Market-Harborough, but without discontinuing his relation to the people at Kibworth. About this time, he received pressing invitations from some large congregations at London, Nottingham, and other places. But he preferred his connection at Kibworth and Harborough, and, in 1729, being chosen assistant to Mr. Some, minister of the congregation at Harborough, he preached alternately at this place and at Kibworth. Mr. Jennings, who died in 1723, had declared it to be his opinion, sometime before his death, that Mr. Doddridge was the most likely of any of his pupils to proceed with his plan of academical instruction; and many of our author's friends concurring in the same idea, he opened an academy at Harborough, in Midsummer 1729.—His first lecture shewed to his pupils the reasonableness and advantages of acknowledging God in their studies. In the second, he gave directions for their behaviour to him, to each other, and all around them. After this he proceeded to his ordinary course. Thus was he led to a situation of life which formed the most distinguished scene of his usefulness.*

On the 24th of December 1729, Mr. Doddridge removed his academy to Northampton, in consequence of a pressing invitation to take upon him the pastoral office of the congregation at Castle Hill, in that town. Two months afterward, he was seized with a very dangerous illness, from which, however, he happily recovered; and, on the 19th of March following, he was ordained at Northampton.

Dr. Kippis, speaking of Mr. Doddridge's abilities as a preacher, thus expresses himself: 'He was always warm and affectionate in the applications of his sermons. His sentiments on this head he has thus expressed: "It is indeed unworthy the character of a man and a Christian, to endeavour to transport men's passions, while the understanding is left uninformed, and the reason unconvinced. But, so far as is consistent with a proper regard to this leading power of our nature, I would speak and write of divine truths with a holy fervency. Nor can I imagine that it would bode well to the interest of religion to endeavour to lay all those passions asleep, which surely God implanted in our hearts to serve the religious as well as the civil life, and which, after all, will probably be employed to some very excellent or very pernicious purposes." This is the lan-

* The late Rev. Hugh Farmer, so well known among the Dissenters as a most excellent preacher, and by the literary world in general for his extensive learning and valuable publications, was one of Mr. Doddridge's earliest students.

guage of wisdom. True eloquence consists in an union of the rational, the forcible, and the pathetic ; and to address to the affections, as well as to the reason, of mankind, is the dictate of the soundest philosophy. The cold and feeble conclusions of many discourses from the pulpit, are as disgusting to a just taste, as they are unprofitable with regard to religious improvement.'

In 1738, Mr. Doddridge persuaded his people to concur with him in establishing a charity school, for instructing and clothing twenty boys. He himself often visited the school, and examined the children ; accompanying his exhortations with affectionate prayers for their improvement and welfare. With such distinguished abilities, and such excellent virtues, it is not surprising that he possessed the esteem and love of his congregation. In his last will he bore this testimony to their character, ' That he had spent the most delightful hours of his life in assisting the devotions of as serious, as grateful, and as deserving a people, as perhaps any minister ever had the happiness to serve.'—' This character,' says Dr. Kippis, ' was, no doubt, almost universally true. Nevertheless, he was not without his calls for the exercise of patience. There were persons belonging to his society, who were narrow bigots, and weak enthusiasts ; and these sometimes obtruded upon him in a foolish and troublesome manner. He behaved, however, to them, with a condescension and tenderness which they scarcely deserved, and of which few ministers of the gospel would be able to set an equally striking example.'

In 1730, Mr. Doddridge married Mrs. Mercy Maris, of Worcester ; a lady who, with a delicate constitution, and precarious state of health, proved an excellent wife, and received, in return, the most endearing proofs of conjugal affection.

Dr. Kippis, in his Life, has employed many pages in an interesting account, interspersed with important reflections, of the manner in which Mr. Doddridge conducted himself as an academical tutor. We must here be content to observe, that so great was his reputation in this respect, that the number of his students was large, being, one year with another, thirty-four : and the academy was usually on the increase. During the twenty-two years in which he sustained this office, he had about 200 young men under his care, of whom 120 entered upon the ministry. Several of his pupils were from Scotland and Holland. One person, who was intended for orders in the church of England, chose to spend a year or two under his tuition, before he went to the university. Others, whose parents were of that church, were placed in his family, and were readily allowed to attend the established worship ; for the constitution of his academy was perfectly catholic.

Mr. Doddridge, in younger life, afforded various proofs of a poetical turn. Of the lines which he wrote on the motto to the arms of his family, 'Dum vivimus vivamus,' Dr. John[illegible] opinion was, that they co[illegible]

ted one of the finest epigrams in the English language. Though so well known, they cannot be omitted in any memoirs of the author's life :

'Live, while you live,' the epicure would say,
'And seize the pleasures of the present day.'
'Live, while you live,' the sacred preacher cries,
'And give to God each moment as it flies.'
Lord, in my views let both united be;
I live in pleasure when I live to Thee.

[To be continued].

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*A Narrative on the Subject of Missions, for the Year* 1807. *And a Statement of the Funds of the Missionary Society of Connecticut. Published by the Trustees of the Society.*

THE Constitution of the Missionary Society of Connecticut having made it the duty of the Trustees of the Society to publish, annually, an account of the Missionaries employed by them, and of the places to which they are sent,—of the state of the funds,—and generally of their proceedings in the discharge of the trust committed to them, the said Trustees invite the attention of the ministers and people of the State to the following Narrative for the year 1807.

The several districts in which Missionaries have been employed are, the north-eastern part of Vermont,—the north-western part of Vermont,—the northern counties of New-York, west of lake Champlain,—the settlements on Black river and parts adjacent,—the western counties of New-York,—the northern counties of Pennsylvania, and the territory called New Connecticut. The Missionaries who have laboured in these fields are, the Rev. Asa Carpenter, the Rev. Aaron Cleveland, the Rev. Jeremiah Hallock, the Rev. Holland Weeks, the Rev. John Hough, Mr. George Colton, Mr. Thomas Punderson, the Rev. Joseph Vaill, the Rev. Israel Brainerd, the Rev. Calvin Ingals, the Rev. Seth Williston, the Rev. John Spencer, and Mr. Abraham Scott.

In last year's Narrative, the Rev. Asa Carpenter is mentioned as appointed to labour in the north-eastern part of Vermont. He entered on his mission in November, 1806, and itinerated 8 weeks, in which time he travelled upwards of 350 miles on missionary ground, preached 34 times, administered the Lord's Supper once, baptized 3 children, assisted in forming one church, and attended 3 conferences. In addition to these labours, he visited a number of families and several sick persons. In his journal he observes, "On the Sabbath the meetings were full. Though at some lectures but few attended, at others there was a goodly number. In almost every place there are some that are really serious, and who, consequently, are pleased with opportunities to hear the gospel preached."

Last spring, and beginning of summer, the Rev. Aaron Cleveland performed a mission of 17 weeks in the same field. During

his mission he preached 92 sermons, in 25 different towns, in 9 of which churches have been formed. He administered the Lord's Supper 5 times, baptized 11 children, attended funerals, visited and prayed with the sick, and visited several schools and many families. He found that in places where there is no stated ministry, error and delusion abound; and that there is much need of continuing to send Missionaries to that country. In one of his letters he remarks, "I have been received kindly, and treated 'well every where. People in general have done their best to 'attend appointed meetings, and I hope some little good will be 'done by missionary labours. The salt of the earth seems to be 'scattered more or less in every town, and now and then one is to 'be found exceedingly pious and exemplary."

The next Missionary in this part of the country was the Rev. Jeremiah Hallock, who returned in November last from a mission of 16 weeks, in the course of which he rode upwards of 900 miles, baptized 12 children, received 4 persons into church fellowship, administered the Lord's Supper 4 times, preached 90 sermons, attended conferences, visited the sick, and spent several whole days in visiting schools and families from house to house. The following is extracted from his journal: "I was kindly received, 'and comfortably provided for. The meetings were generally so-'lemn and attentive. The spiritual interest of the Redeemer's king-'dom hath evidently increased in the state within six years, when 'I was there on a former mission. About 40 ministers have been 'settled within this term, and mostly in new places where they 'never had a minister before. There is yet much missionary 'ground; and while the Lord's people return their cordial thanks 'to the Trustees, they earnestly request they would still remem-'ber them. Although the ecclesiastical convention of Vermont 'have formed themselves into a Missionary Society, yet it is hoped '(as I heard it often observed) that this will not abate the atten-'tion of the Connecticut Society to the destitute churches and 'towns in that State."

The Rev. Holland Weeks, it is supposed, is now labouring in the same field.

In the fall of 1806, the Rev. John Hough received an appointment to itinerate 4 months in the north-western part of Vermont. Soon after he commenced his mission he was invited by the people of Vergennes, to preach statedly to them as a candidate for settlement. With this invitation he complied, and in March last was ordained to the pastoral care of the church and people in that place. Mr. Hough laboured as a Missionary only 5 weeks. In this time he visited many of the towns in the northern part of the State, and preached 31 sermons. In his letter to the Trustees he observes, "My discourses were heard with attention, and my appointments 'were usually well attended. A large proportion of the inhabi-'tants in the vacant towns esteem it a high privilege to be visited 'by Missionaries. There are in the State many towns which are 'too new to be able to support the regular preaching of the gos-

'pel, and in others a want of harmony in religious sentiments 'will have the same effect. The northern part of the State of 'Vermont will therefore, for a considerable period, be a proper 'field for the labours of Missionaries."

Last spring and summer, the Rev. Holland Weeks performed a mission of 24 weeks in the north-western part of Vermont, and the northern part of New-York, west of lake Champlain. He rode about 1300 miles on missionary ground, preached 153 sermons, made nearly 200 family visits, besides where he lodged, attended 33 conferences, baptized 15 children, administered the Lord's Supper 6 times, visited 14 schools, attended 3 church meetings, one ordination, and one installation, examined and propounded to join the churches 15 persons, and assisted in forming one church. Mr. Weeks began his mission in Vermont, about the first of March, and continued in that State till the beginning of June, when he crossed lake Champlain into the State of New-York, where he laboured till about the middle of August. He then re-crossed the lake, and itinerated a few days more in Vermont. In several places, both in Vermont and New-York, there was a revival of religion, and in most of the towns a number of people anxious to hear preaching, and to have the Christian ordinances administered among them. The following remarks are extracted from Mr. Weeks' journal: "With scarce an exception, wherever I have called, I have been kindly and hospitably 'received. The inhabitants of the new settlements, who have any 'regard for the preaching of the gospel, are not insensible of 'their obligations to the Missionary Society of Connecticut, as an 'instrument of their spiritual good. They practically show that 'they are not devoid of the feelings of gratitude. There are 'numerous little churches which owe their existence, under God, 'to the faithful labours of Missionaries from Connecticut, *the Lord 'working with them, and confirming the word.* These churches 'have as yet but little pecuniary strength, by which to provide 'themselves and the rising generation with the important and ne-'cessary means of moral instruction. There are many people 'who say they were not in favour of sending out Missionaries, 'before they removed into the wilderness; but now they have 'changed their sentiments entirely upon this subject, and feel glad 'to receive that assistance from Missionaries without which they 'and their children must, in a great measure, be destitute of reli-'gious instruction. There are others who say that when they 'lived in the old settlements, they contributed for the support of 'missions; and now they are glad to receive the benefit of it. 'What they contributed God has been pleased to direct should be 'for their own personal benefit, and that of their families and 'neighbours in particular, as well as their fellow creatures in other 'places. The adversary has his apostles, and also a multitude of 'untoward spirits on his side, with the weight of their influence, 'in opposition to evangelical truth, and a regular use of the means 'of grace. It must therefore be plain to every one who candidly

'considers, or who has seen the peculiar situation of infant settle-
'ments, that it is a matter of unspeakable moment that measures
'should be devised and vigorously executed to furnish the new
'settlements with faithful, zealous, orthodox preachers. In con-
'sequence of what has already been done, thousands will have
'occasion to praise God for ever. Everlasting joy will be upon
'their heads. God grant that this good work may still go on,
'till the whole world shall be brought to the knowledge, and the
'candid acknowledgment of Jesus Christ."

The next field of missions, to which the Trustees would turn the attention of the public, is the settlements on Black river and parts adjacent. In last year's Narrative, Mr. George Colton is mentioned as then labouring in that field. He performed a mission of 16 weeks, partly in those settlements, and partly in some of the settlements, further south and west. The following is extracted from the close of his journal: "My mission com-
'menced September 27th, 1806, and terminated January 19th,
'1807. I rode about 600 miles on missionary ground, preached
'80 sermons, visited about 150 families, and several schools, and
'travelled through more than 30 towns, some of which I visited
'twice. The bulk of the people were disposed to hear me, and
'are friendly to the missionary cause. I found no great revivals
'of religion, but many apparently pious people, some under deep
'religious impressions, and very many enquiring. Many of the
'new settlements where I have been are in a melancholy condi-
'tion, by reason of divisions. Every error that can be imagined
'prevails among the people. Some of the towns have been recently
'settled, and are consequently unable to support the stated and reg-
'ular administration of the gospel, and others that are older and
'more wealthy are, by means of other impediments, equally una-
'able, and therefore claim and loudly call for the assistance of Mis-
'sionary Societies. By the preaching and other labours of Mis-
'sionaries, light is thrown on important doctrines, errors are refu-
'ted, churches formed and difficulties healed, sinners convinced and
'converted, saints comforted and encouraged and the welfare of
'civil society promoted."

The next Missionary employed in the Black river country was Mr. Thomas Punderson, who performed a mission of 16 weeks in those settlements, last summer and fall. During this time he rode about 1230 miles, preached 97 times, visited 4 schools, attended several conferences and one funeral, besides visiting the sick, the afflicted, and the wavering. Mr. Punderson's journal contains the following remarks on the religious state of the country: "As I
'went from place to place, I found many good people, who ap-
'peared to have Zion's interest at heart,—who appeared deeply
'to mourn the prevalence of immorality, delusion, and error. It
'gladdens the hearts of such to have Missionaries sent among
'them. Their gratitude is not unfrequently expressed by tears.
'Their spontaneous language seems to be, *How beautiful upon the*
'*mountains are the feet of them that bring glad tidings, that publish*

'*peace!* But not so with all; some who once professed Christ be-
'fore men appear to have lost their first love. Generally speak-
'ing, it is a time of coldness and stupidity about the things of re-
'ligion, through this part of the country: though in some places
'there are a few individuals enquiring what they must do to be
'saved. In many places numbers appear to be desirous of hear-
'ing preaching, but preachers cannot be obtained. In many
'towns, were the people united, they would be able to support a
'minister, but unhappily they are much divided in religious senti-
'ments. There is a great call for faithful labourers in this part of
'Christ's vineyard; and abundant reason for the friends of Christ
'and his kingdom to pray the Lord of the harvest to send forth la-
'bourers, *for the harvest truly is great, but the labourers are few.*
'It is the opinion of judicious people in these parts that Mission-
'aries have been instrumental of doing much good. Their ser-
'vices have been acceptable, and are still earnestly solicited."

"It is astonishing to see how many people have moved into this
'country, in the space of eight or ten years. He, whose will be
'the kingdom and dominion, is making fertile the wilderness and
'the solitary place; he will make them vocal with his praises.—
'How animating is the thought that God is pleased to honor the
'weak and feeble efforts of his children, as a means of advancing
'his kingdom! What a motive is this for all to be diligent and
'prayerful, always abounding in the work of the Lord! Let not
'the friends of Zion be dismayed or discouraged. Let them not
'slacken, but rather redouble their efforts. *Go, teach all nations,*
'was the command which Christ gave, just before he ascended
'on high. Oh, that every Christian might feel his duty and per-
'form it! Then would Zion arise, and shake herself from the
'dust, and put on her beautiful garments."

Mr. Punderson was followed by the Rev. Joseph Vaill, who entered on a mission to the Black river settlements in September last, from which he returned the first of January instant. He has given the following account of his mission. "I entered on my
'missionary labours the latter part of September last; preached
'in 16 or 17 towns, 74 times in all, administered the Lord's Sup-
'per 5 times at different places, baptized 6 children, prayed with
'a number of sick persons, and visited several schools. I was very
'affectionately received in almost every place, and especially by
'families where I lodged. I tarried in above 50 different houses
'in the course of my tour, and generally conferred with the fami-
'ly on the subject of religion, and addressed their children at par-
'ting with them, on the concerns of the soul. I found many who
'appeared to be understanding, judicious Christians, who lamen-
'ted their being denied the great privilege of a stated gospel min-
'istry. In almost every place where I preached a goodly number
'appeared to be disposed to collect together for lectures, and their
'attention was generally remarkably solemn. I found some awa-
'kening at Rutland hollow, and in the town of Harrison. In the
'course of my travels I became more fully convinced of the great

'utility of Missionary Societies to the new settlements. In consequence of Missionaries' forming Churches, and distributing religious books, religious and social worship are kept up in many places, upon the Lord's day, without a minister. Though the number that attend is not large, yet their thus meeting together has had a salutary effect in putting a check upon the disorderly conduct of the looser sort on the Sabbath. By the labours of Missionaries, attended with a divine blessing, Christians have been greatly quickened and edified, and many sinners have been made the hopeful subjects of sanctifying grace. These labours also tend greatly to impress the minds of the serious and thinking part of the inhabitants with the importance of using their earnest endeavours to have ministers settled, and the ordinances of the gospel statedly administered. May God, in his infinite mercy, succeed the benevolent designs of the respective Missionary Societies, and crown the labours of their Missionaries with abundant success!"

In the western counties of New York, and the northern counties of Pennsylvania, the Rev. Israel Brainerd laboured about 4 months, commencing his mission in November 1806, and ending it in March 1807. He began in the county of Otsego, thence he proceeded to the counties of Chenango, Broome, Tioga, Lycoming, and Luzerne. He preached 97 times, attended 5 conferences, baptized one adult and 8 children, administered the Lord's supper twice, visited and catechised 12 schools, attended one funeral, and visited families for private instruction, and the sick as he had opportunity. He observes that though there appeared to be no special impression upon the minds of the people in general, yet in most places there was a disposition to hear, and the pious appeared to be edified, and to rejoice. He found many errors pevailing, and great need of the labours of faithful, orthodox Missionaries.

In November last, Mr. Brainerd received an appointment to itinerate a few weeks in the counties of Otsego and Delaware. No particular intelligence has been received from him since he entered on his mission.

From the latter end of May to the beginning of October, the Rev. Calvin Ingals, itinerated as a Missionary, in the State of New-York. He began his mission in Otsego county, and thence proceeded westward in the northern range of counties to lake Erie. He travelled nearly 1400 miles, preached 89 sermons, formed one church, baptized one adult and 6 children, attended several funerals, visited and prayed with many sick persons, visited families, and conversed with individuals on spiritual subjects, as opportunity presented. The westermost county in the State is a large tract of country, in which many settlements have been recently made. Here a large field is opening for missionary labour, and many of the settlers, sensible of this, expressed to Mr. Ingals an earnest desire that Missionaries might be sent to that extensive and rapidly settling country. There are also many other places that not only need, but ask the same favours.

Mr. George Colton laboured about 4 months, last summer and fall, in the counties of Otsego and Delaware. He visited every town in the county of Delaware, and almost every town in the county of Otsego, and in most of the towns preached once or more. On this mission he rode about 1000 miles, preached 84 sermons, and visited many families and several schools. He remarks, in his journal, that the people generally paid good attention to preaching, and treated him with kindness. He met with many who appeared to be truly pious,—with some scoffers and errorists, and with great numbers who, though giving no evidence of possessing vital piety, appeared friendly to the missionary cause. Many appeared to remember, with affection and gratitude, former Missionaries who had visited them, and expressed an ardent wish that the Trustees would continue to send labourers into that part of the vineyard of the Lord.

The Rev. Ebenezer Kingsbury was some time since appointed to a mission to that same field, but owing to sickness in his family, has been as yet prevented from entering on the service.

In October last, the Rev. Seth Williston received an appointment to labour, for the term of six months, in his former field of missions, namely the south-western counties of New-York and the northern counties of Pennsylvania, and it is supposed he is now engaged in fulfilling that appointment.

To the Rev. John Spencer, a minister living near lake Erie, the Trustees sent, some time since, a commission to labour for several weeks, in the settlements in his vicinity.

Several other persons now stand appointed as Missionaries, some of whom will, probably, soon enter on the service.

From the first settlement of New Connecticut, the Trustees have thought it their duty, for various reasons, to pay particular attention to that country; and they very much regret that they have not been able of late to obtain a competent number of Missionaries for that important field. The only person that has laboured there, in the course of the last year, under the direction of this Society, is Mr. Abraham Scott. He began his mission the latter end of July, and continued to itinerate till some time in October, when, the situation of his family requiring his attention at home, he left the service for a few weeks, after which he was to return. No recent accounts have been received from him. Mr. Scott spent 11 weeks in New Connecticut. He preached twice every sabbath excepting 3, on which he preached but once. Exclusive of sabbaths, he preached 26 times. Part of the time he travelled in company with the Rev. William Wick, a Missionary from the General Assembly of the Presbyterian Church, and was present with him at two sacramental occasions, and at the formation of two churches. He was in most of the principal settlements, and visited many families and individuals. The following remarks are extracted from his journal: "The people 'in this country in general profess, and also in many other 'respects evidence a desire for the gospel. They generally give

'their attendance when circumstances will admit. They not only 'attend with decency and decorum, but in many places numbers 'have appeared solemn and affected. I have conversed with some 'few who are under serious impressions. In several places they 'have subscribed generously to pay for preaching, and are de-'sirous of obtaining ministers to labour statedly among them."

Mr. Jonathan Lesley, who lives in the vicinity of New Connecticut, has lately been appointed a Missionary to that country; and others will be sent there as soon as suitable persons can be obtained.

From the preceding Narrative it will be seen that, exclusive of the services lately performed by Messrs. Weeks, Brainerd, Williston, Spencer, and Scott, the Missionaries employed by the Trustees the year past have laboured in all about 180 weeks, preached nearly 1000 sermons, administered the Lord's Supper 23 times, baptized 63 persons, formed 3 churches, and admitted 22 persons into the communion of churches, besides performing other ministerial services as opportunity presented.

It affords the Trustees great satisfaction to reflect, that their endeavours to supply the new settlements with preaching, and other ministerial labours, the year past, have been attended with more success than in some preceding years. They consider this as an encouraging circumstance, and a motive to renewed and still more vigorous exertions. Though much has been done by the several Missionary Societies in the United States, for the benefit of the new settlements, much still remains to be be done, as those settlements are rapidly increasing in number and in extent.

In the course of the year the Trustees have sent a number of religious books to the new settlements, a particular list of which is subjoined to this Narrative. More would have been sent had opportunities presented. There are now on hand, belonging to the Society, nearly 30000 numbers of the Connecticut Evangelical Magazine, some of which will probably be sold, and the rest will be distributed among the inhabitants of the new settlements, whenever they can be sent there. There are also on hand many other books designed for distribution, particularly several hundred copies of a Sermon on Christ the Bread of Life, given by a friend of missions, to whom the Trustees take this method to express their thanks, in the name of the Society, for the many valuable donations of books and money received from him.

The distribution of religious books is a very important means of promoting religious knowledge, and of advancing the kingdom of the Redeemer. The Trustees therefore request the pious and charitably disposed to aid them in this work, by making donations of books, and by endeavouring to procure persons to carry books to places where they are needed; particularly they request those who may be going to the new settlements, to call on the Book Committee, and receive from them as many books as they shall be willing to carry, and be responsible for their faithful distribution.

By inspecting the statement of the Society's funds, subjoined to this Narrative, it will be seen that the liberality of the good people of the State still continues. The public contributions of last May were about equal to those of preceding years, and in the course of the year several valuable private donations have been made.—There has also been a payment of nearly 800 Dollars from the publishers of the Connecticut Evangelical Magazine; and another of about 120 Dollars from the Editors of the Hartford Selection of Hymns. There has likewise been a valuable legacy bequeathed to the Society, by Richard Devens, Esq. of Charlestown, Massachusetts, of ten shares in the Boston Fire and Marine Insurance Company, and arrangements are making for a legal conveyance of the same to the Trustees. This legacy is worth about 1000 Dollars. Mr. Benjamin Beecher of Cheshire has also made a generous addition to his former donation of land. The Trustees feel grateful for the above donations, and take this method to express their thanks for the same.

The expenses of the last year have very considerably exceeded those of the preceding year; and much more would have been expended, if the Trustees could have obtained as many Missionaries, and found the means of distributing as many books as they desired.

The time for which the legislature of the State had licensed contributions having expired last May, and the Trustees having judged, from the liberality with which the people continued to contribute, that they wished again to have an opportunity in this way to promote the cause of missions, application was made to the legislature, and permission obtained for another contribution.

A measure of this kind was the more necessary, as the Editors of the Connecticut Evangelical Magazine determined to discontinue the publication of that work; and consequently a very considerable source of revenue was cut off. The profits arising from the sale of the Magazine have exceeded the most sanguine expectation. Upwards of 8150 Dollars have already been paid into the Treasury, and there is now due from subscribers about 3200 Dollars, the most of which will probably be collected. This is exclusive of 30000 Magazines left on hand, which are the property of the Society, and many of which it is presumed will be sold. The Editors, and those who furnished materials, for the Magazine, deserve the thanks of the public for their generous, disinterested exertions.

The Trustees, judging that the interest of the institution required, that the vacancy occasioned in their Board, by the late much lamented death of the Honorable Oliver Ellsworth, Esq. should be immediately filled, made choice of Enoch Perkins, Esq. for that purpose, and he has accepted the appointment.

No recent communications have been received by the Trustees from the London Missionary Society; they have therefore no particular information to give to the public respecting the missions established by that Society; nor have they received any particular

intelligence from the other Missionary Societies in Europe. From general information however, derived from various sources, they have reason to believe that the missions to the East Indies, Tartary, and Africa have been attended with some success, and that great good will ultimately result from them. It is believed also that much good will be done by the dispersion of the holy scriptures in various languages, under the direction of the British and Foreign Bible Society, and other similar institutions.

On the whole, the friends of Zion have encouragement to continue their exertions. Though the enemy has erected a standard to which great numbers are flocking, yet he who, in the days of his flesh, spoiled principalities and powers, still reigns as head of his Church, and king in Zion. Let this idea animate his subjects to exert themselves to the utmost, according to their respective stations, for the enlargement of his glorious kingdom. Above all let them pray without ceasing: "For Zion's sake let them not hold their peace, and for Jerusalem's sake let them not rest, until the righteousness thereof go forth as brightness; and the salvation thereof as a lamp that burneth."

JOHN TREADWELL, *Chairman.*

Passed by the Board of Trustees,
January 6, 1808.

Attest,

ABEL FLINT, *Secretary.*

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## *Officers of the Missionary Society of Connecticut.*

TRUSTEES.——His Honor *John Treadwell*, The Honorable Messrs. *Roger Newberry*, *Aaron Austin*, *Jonathan Brace* and *John Davenport*, Esquires. *Enoch Perkins*, Esq. Rev. Messrs. *Samuel J. Mills*, *Elijah Parsons*, *Nathan Perkins*, D. D. *Moses C. Welch*, *Samuel Nott*, and *Calvin Chapin*.

*Andrew Kingsbury*, Esq. Treasurer.

Rev. *Abel Flint*, Auditor.

His Honor *John Treadwell*, Chairman and, the Rev. *Abel Flint*, Secretary of the Board of Trustees.

Committee of Missions. Hon. *Jonathan Brace*, *Enoch Perkins*, Esq. Rev. Messrs. *Elijah Parsons*, *Nathan Perkins*, *Moses C. Welch*, *Samuel Nott*, and *Abel Flint*.

Book Committee. Hon. *Jonathan Brace*, Rev. Messrs. *Nathan Perkins* and *Abel Flint*.

Committee of Accounts. Hon. *Jonathan Brace*, *Enoch Perkins*, Esq. and Rev. *Abel Flint*.

*The Unbelieving will be self-condemned in the day of Judgment.*

A SCENE more solemn and interesting cannot be presented to our minds, than the last judgment. The Son of God appearing in the form of his glorified humanity, attended by ministering angels, and seated on a throne prepared for judgment: all the successive generations of men that ever existed from the commencement to the consummation of time raised from their earthly or watery graves, summoned to the judgment, and in character and destination perfectly known to the assembled universe, by the difference in the bodies raised for them, as well as by their unveiled hearts: the interesting separation made before a tribunal of unerring righteousness: the utterance of the sentence, 'depart, ye cursed, into everlasting fire prepared for the devil and his angels,' issuing from the lips of that compassionate Saviour who suffered and died on the cross for the salvation of sinners, who prolonged the season of mercy, the day of grace, whilst he called and importuned them to repent and believe that they might be saved: the joyful destination of the righteous to the kingdom prepared for them from the foundation of the world: and the departure of the wicked from the left, descending into the everlasting gulph, while the righteous ascend into heaven: these are parts which, passing before us successively only in imagination, awaken the most solemn feelings; what then shall our feeling be, when we behold and have a part in the scene as a present reality?

That the decisions of the last day will be righteous, we cannot doubt. 'Shall not the judge of all the earth do right?' But whether the equity of these decisions will be seen and felt by those who are condemned, we could not know without the light which the holy scriptures have cast upon the scene. There we learn, that it shall be a day of the 'revelation of the righteous judgment of God.' That the Lord cometh in that day, not only to execute judgment upon all, but also to convince the ungodly of the guilt of their ways and words. And in the parable of the noble-man, who, on his return from his journey, called his servants that had been entrusted with capitals to give an account, the unfaithful servant is condemned out of his own mouth. As this parable represents the second coming of our ascended Lord, the part considered intimates that then under his sentence the unbelieving will be self-condemned. Such will be the light of truth presented to the minds of all, that the sentence passed on the impenitent and unbelieving shall not only be approved by all the holy, but the unholy shall be convinced of its righteousness.

The materials for such a conviction may be discovered in the impenitent themselves, even in their present state. Whatever may be the professed principles of the unbelieving, practically they manifest the force of impressions, which must confound them in the day of judgment. Their avowed principles and

practice are so much at variance, that their ways declare they have impressions, which to the utmost of their endeavours are disregarded and suppressed. In the day when every spirit shall be unveiled, when the delusions and idle dreams of earth shall have vanished, these neglected impressions shall arise with all their energy, irresistibly demand an audience in the court of conscience at the bar of God, and cover the guilty with confusion.

The existence of a supreme intelligence, of God, who made and governs the world, is the most obvious inference which reason draws from the things that are made. Here unbelief stands shielded with consummate obstinacy against conviction. 'The fool hath said in his heart, no God.' He wishes there were none. Trusting in his heart he opposes the truth by every artifice until he arrive to the madness of folly and saith 'there is no God.' How inconsistent is such a principle with the exertions that are made to search into the nature and dependence of the works of God? How palpable is its contradiction to that pride which is felt when a few obstacles are surmounted and the mind is a little enlarged in the knowledge of these works? How opposed to that conciousness in all, that the highest reach of human intellect falls inconceivably short of the full comprehension of them? Are not these feelings, (notwithstanding any profession of principles to the contrary,) the fullest acknowledgments that these works are the device of intelligence, of such as is worthy of investigation, of an intelligence that is supreme? What a variance of avowed principles and natural impressions!

With some it is a favourite principle that sincerity sanctions every system. There is no unchanging rule of duty. Every one may do what is right in his own eyes. The Creator of the world has no uniform, invariable laws for the regulation of human conduct; but all are right, however they may vary in principles and walks of life, provided they sincerely believe themselves to be right. Reason herself is to be suspected in opposition to this liberal system, and all who reject it are considered not only in an error, but illiberal in the extreme. Strange inconsistency! And will men who discard all system, studiously engage in devising and drawing up systems? Can they without a blush put their finger upon any principle and say this is right. Yea they even endeavour to spread and establish their crude opinions as if they were exclusively right. So wonderful is their liberality that the bitterest censure, and terms the most opprobrious, are liberally dealt out to them that differ. To declare that the rejection of an unchanging rule of duty is subversive of all order and peace, casting away the reins of vice, and must eventually turn the whole earth into a range of infuriate passions enkindled by the fire of hell, is sure to receive the epithet of hypocrisy and to meet with the severest treatment. How this can be reconciled with the principle that sincerity sanctions every system, may be left for the determination of them that hold

it. At present we are abundantly furnished with evidence of impressions counter to principles professed. What is all this reasoning in favour of this latitudinarian principle, what are these endeavours to uphold and spread them, and what are these censures of all who disagree, but practical acknowledgments, that all are endued, with the same powers, and that there is a way in which they are to be exercised and improved, a way that is preferable to all others, which is wisest and best?

How desirable, how necessary is it that we have an unchanging rule of conduct that shall be of universal application? Practically it is acknowledged by every enquirer after truth and duty, and verbally by many, but the light of reason is gloried in as sufficient to make the discovery. Experience hath taught the reverse. The heathen, left to the guidance of the light of reason, found themselves involved in darkness, they groped in their blindness, wandering thro' superstitions, idolatries, sacrificed to their vanities, friends, parents and children, and became the dupes of enchantments, divinations, and every unreasonable and debasing abomination.—They were sensible of their lamentable condition, in some instances they felt their burthen and anxiously wished for a better guide. The advocates for the sufficiency of the light of reason, the unbelieving under the light of the gospel, with all their advantages of experience and instruction, are equally wandering. They differ from each other in points most essential, they alter, they mutilate with professions of amendment, they have not yet discovesed what is so desirable and needful. In these there is a living testimony open to the eyes of all, and felt by many who are unwilling to acknowledge it, that if ever we discover the way that is right, we must have instruction beyond the light of natural reason. And what are those frequent pilferings from the scriptures, but practical expressions of a sense of this necessity?

The exercise of supreme love to God our Maker, and benevolence to his creatures according to their ranks in the scale of being, are connected with the greatest happiness of the intellectual world. Every thought and desire and emotion of the soul that is noble, sublime or pure, and every thing generous and tending to happiness in our intercourse with each other, spring from a heart actuated by such love. The man who possesses such a character cannot fail to command respect. It is a charater to be imitated by all, it is approved in moments of serious reflection, it is truly excellent. This is the character recommended and enforced in the scriptures, and exemplified in the life of Jesus Christ our Lord. How often has the character of the Saviour been admired, and his doctrines extolled by those who believed not the divinity of the scriptures. These are acknowledgments that discover some impressions of excellence in the truth as it is revealed. Would God there were in them 'an honest and good heart' to receive all the truth.—But like the homage which vice

yields to virtue, it is not natural, it is out of necessity.

The total depravity of the heart of man and the consequent necessity of a change, a renewal of heart, are fundamental doctrines in the holy scriptures. They are rejected, they are derided by unbelief. Yet they are daily acknowledged by all men in their intercourse with each other. Who entrusts his possessions in the power of others without ample security? Who leaves his coffers of portable wealth open and free of access to every hand? Even the doors and other openings to our dwellings are barred and bolted against the aggressions of the midnight plunderer. Laws are enacted with severe penalties to restrain the rapacity and violence of a wicked world. Courts of justice are crowded with the contentious, the unmerciful, the factious, the criminal. And efforts are daily used to correct the corruptions of society, to reform the world, to ameliorate the state of man. Surely 'the whole world lieth in wickedness.' 'The heart is deceitful above all things and desperately wicked,' and all, whatever their avowed principles may be, are aware of the truth in practice.

Rewards and punishments are connected with virtue and vice in the present life. We witness it daily. All are sensible of it, and under convictions of the truth, on principles of self-preservation, men restrain themselves and guard against the consequences of vicious indulgences. The natural inference forces itself upon the mind, as God is immutably holy, and death only changes our state of being, the same connection must exist hereafter. Yet, by many, the delusion that they shall have peace, a delusion so flattering to the indulgence of sin, is fondly cherished. Yea although the unfinished state of things in this world, the instances of sin escaping with impunity and even without detection, the triumphs of iniquity and the sufferings of virtue, naturally lead men to expect a dispensation hereafter which shall equalize all these on the principles of righteousness; and though fearful apprehensions are experienced by the guilty, the language of delusion is readily heard, 'thou shalt not surely die,' until the light of eternity break the charm, and destruction have swallowed her prey.

Suppose these characters of unbelief arraigned before the tribunal of the Son of God the Searcher of hearts. The sentence is passed according to the gospel. They are condemned for a wilful ignorance of God and an obstinate opposition to the gospel. To confirm the righteousness of such a sentence, what more is needed than the exhibition of their lives in heart and practice? The continual variance between principles and practice will bring to light the efforts of enmity striving to resist impressions that could not be eradicated, and will seal in silence every reply. May we all so regard the truth 'that when our Lord shall appear, we may have confidence, and not be ashamed before him at his coming.'

A.

## *On the Divine compassion to Sinners.*

IN forming our conceptions of an infinite being, the greatest caution ought to be observed. When we speak of God, words are often used, which were primarily applied to the powers, qualities, actions and passions of depraved men. From the poverty of language it becomes necessary that many words, invented to describe objects of sense, should be used in speaking of heavenly and eternal things; also in our description of the nature, counsels, works and glories of the Almighty Jehovah. In understanding language it must, therefore, be always considered to what subject it is applied. A general knowledge of the subject, will direct an intelligent reader in the meaning of words. *Justice* and *compassion* are words of stable meaning, but when applied to men, and to our Almighty Creator, their signification, in many particulars, may be different. The nature of justice is the same in all beings; but the justice of God is infinite, and the justice of creatures is always finite, and in the most perfect Christians is mingled with many imperfections. The glory of creatures is derived, the glory of God is eternal and essential to his being. So the compassion of God is different from the compassion of the best men.

The compassion of God to sinners, in their state of rebellion to him, is a subject on which many persons have incorrect conceptions. Although they have in their hands the holy scriptures, in which God hath clearly described his sense of the evil nature of sin, and his compassion to the guilty, they do still differ materially from his word, and from each other, in their opinions on these subjects. Some profess to conceive, that God hath not a strong displeasure against sinners; for although they are wrong, an infinite being, as he is, cannot be angry with creatures so vain and ignorant as he knows them to be. Others imagine that the divine compassion, which is so often expressed, will be a safe-guard against all punishment. Another error of opinion on this point is, that the punishment, which is threatened to the impenitent, is inconsistent with any degree of compassion. The last is doubtless the greatest of these errors; although each of them is contrary to the unerring scriptures of truth, in which the Lord our God hath described both his justice and benevolence. The word of God assures us, he is angry with the wicked every day, which is a description of great displeasure. It also represents an awful punishment, which is prepared and will be executed on all who do not turn from their sins by repentance towards God and faith in our Lord Jesus Christ. So many are the threatenings of this punishment, that we cannot doubt its reality; nor can we doubt that God will appear to be just in the infliction, that it will be eternal, that all righteous beings will allow its justness, and that the consciences of guilty sinners will be so convinced as to shut their mouths for ever. Of all these particulars there are many scriptural proofs, which might be recited at large, if the proof

of this point was the principal design of my paper. But my purpose in these remarks is to show, that although God be angry with the wicked every day, and will most certainly punish the impenitent, who refuse the salvation of the gospel, and live in disobedience to the divine law; yet he still pities the state of the sinful. His justice, although awful in its works, is united with the most benevolent compassion. That a most holy God pities the state and miseries of the sinful appears from many considerations.

It is evident from the worldly blessings which are bestowed upon them. Although he reproves their sin, describes how unreasonable they be, how unjustifiable in his sight, and how righteously they might be condemned; still, he is kind and tender of their present safety, that they may have a space for repentance. He feeds, clothes, guides them in the midst of danger, and like a father watches over them, and fills their garners with good. The Lord saves them, by the special direction of his Providence, from suffering innumerable painful consequences of their own froward conduct. In how many instances, when they have digged a pit for themselves, or through their sin have exposed themselves to innumerable pains, doth he guide them safely, by his own care and wisdom? All these preservations and blessings show, that our heavenly Father, while he is displeased with our sinful practice, and if we continue therein intends to punish us, doth still compassionate our miserable state.

The testimony of God's word is sufficient evidence that he hath compassion on those, who against their own knowledge transgress his laws and dishonour his name. How can this be more plainly expressed than it is by the prophet, "Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways, for why will ye die O house of Israel?" This expression of pity, doth not mean that, sinners shall escape punishment, if they remain such; for turning is mentioned as the only condition on which they can be spared. The justice of God and the glory of his holiness require they should die if they do not turn from their iniquities. All such passages are designed to teach us, that although God be infinitely just and righteous, he hath for its own sake, no delight in punishment. In his punishment of sinners there is no revengeful anger, for he compassionates the pains which they must endure while he pronounces their sentence.—The Lord our God is a just and good judge. A good judge, for the honour of justice and the public benefit, while he condemns a criminal, may weep over the sentence pronounced by his own lips.

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"It is of the Lord's mercies that we are not consumed, because his compassions fail not; they are new every morning, great is his faithfulness."—How wonderful is that description of divine love to sinners, which is given by the apostle Paul, in the fifth Chapter of the Epistle to the Romans! Reader, peruse it and admire the love of God! "For scarcely for a righteous man will one die. Yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." The gift was the greatest possible! his own Son. Especially its greatness appeareth when we consider what humiliation and sufferings he was given to endure. This wonderful gift was made while we were yet sinners, in a state of enmity to his character, opposition to his government, disobedience to his laws, and enemies to him both in the state of our hearts and in our practice. This gift, being made before we had any repentance, reformation or reconciliation to his character, was the greatest possible evidence of pity to sinners. His compassion was exercised before there was any return to their duty, and doth not this prove he hath no pleasure in that misery which justice to himself and his kingdom incline him to inflict?

The same compassion to sinners, on account of their present pains and the eternal misery they must endure, is apparent from the means used by the word, providence and spirit of God to reclaim them from their dangerous state. He thus laments over them in his word "Thou hast destroyed thyself"—"What more could I have done, that I have not done?"—He bemoans their condition. "How is the gold become dim, and the most fine gold changed! With all the compassion and reasoning of a father he saith, "Why will ye die O house of Israel? why should ye be stricken any more? come now and let us reason together, saith the Lord, though your sins be as scarlet they shall be white as snow; though they be like crimson they shall be as wool: If ye be willing and obedient, ye shall eat the good of the land, but if ye refuse and rebel, ye shall be devoured."—He hath provided an atonement, the spirit is purchased for our assistance, and he saith, "Come for all things are now ready."

All necessary instruction is given in his word; the ordinances of religion are fitted for our assistance, the spirit knocks at the door of our hearts, the dispensations of providence are calculated to reclaim, and all nature around us is moving to invite, to instruct, to warn and bring us to repentance. Do not those things show that our father in heaven pitieth the misery of sinners?

But let us look again and behold the life of Jesus Christ. The whole of his life discovers deep pity for his most inveterate enemies. He not only prayed at last "lay not this sin to their charge"—"Father forgive them, for they know not what they do," but before this, on entering Jerusalem, the seat of enmity against himself and his kingdom, he bewailed its state in the

language of pity, "O Jerusalem, Jerusalem, how often would I have gathered your children together as a hen gathereth her chickens, and ye would not; but now your house is left unto you desolate!" Now your house is left unto you desolate!!!—You have outstayed the day of grace, your city must be destroyed, and your inhabitants remain, in the memory of mankind, outcasts from the divine favour.—Such is the lamentation of divine compassion over those who then were, and must ever remain, impenitent and miserable.

From these things, we understand that the justice which punishes is united with benevolence. From the manner, in which the Lord's denunciations are pronounced, we must conclude that he pities the miseries of those whom he condemns, and that his awful justice is clothed with compassion.—While, for the honour of divine benevolence, we thus conclude, it must not be inferred that the case of those, who remain in disobedience, is safe. Justice and compassion are united in the infinite mind, and in his word, each is described by the most solemn, alarming and affecting addresses to men. And these are equally ingredients in the character of those, who are made partakers of a divine nature.

From the threatenings of the Lord and his punishment of the guilty, we must not determine him to be revengeful and destitute of benevolence. In the awful work of judgment he is excited by the most holy motives. We also should be careful not to determine from the high descriptions of compassion, which are given in his word, that he will not punish the sinful according to their disobedience.

From these representations, some have concluded there is safety in sinning: But the conclusion is falsely drawn, for infinite justice and compassion dwell together, and both are glorious.

Doth not this train of reflections show the aggravation of our sins, which we commit both against the rigid justice of the law which condemns, and the compassion of him who died on the cross?—The Saviour is gracious while we are enemies to him; when we dishonour him, he pities our folly; when we crucify him afresh, he compassionates our guilt; while we defy his power and profane his name, he answers us in the accents of love, "Why will ye die?" why will ye, against the intreaties of my grace and wisdom, increase your guilt and sentence yourselves to eternal misery? This is the meaning of God's word and his providential dealings with men, and the design of his spirit, when by the still small voice he addresses their consciences. Surely, a continued course of sinning against such compassion must be aggravated! The guilty, in review of their conduct, can find no excuse for themselves. "The goodness of God leadeth to repentance." Ye ministers of the sanctuary, I have often been edified by your discourses; but while you preach the law, with its dreadful threatenings, as ye ought to do; ought ye not more frequently to become the ministers of divine love and of

reconciliation through the blood of Jesus Christ? Can a more awakening subject be proposed to the unbelieving, than the divine love, which they daily resist? While we teach men, that remaining sinful they must be miserable, under the awful punishment of a holy God, ought we not to declare most explicitly that love displayed on the cross and in the sepulchre, which is now exalted to reign on the right hand of the Majesty on high? Is not this the meaning of the apostle's words, "I beseech you therefore by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.— Reader, after thou hast perused these lines, retire into your closet, and ask your conscience, what reason there is that you should not immediately repent.

X. B.

*An Address to Youth.*

THE following is the last part of an address by an aged minister, to the youth of his Congregation. The impression on my mind was such that I requested a copy for publication. We are ready to think what hath affected our own minds will benefit other men.

JUVENIS.

AFTER many previous remarks he proceded thus, "My dear youth, It is more than forty years since I first ministered in this place. I wish to convince you of the truths which have been delivered by the evidence of my own observation. I will carry you to the death bed of your parents, and to the graves of your brethren and sisters, if thus I may engage you to remember your Creator in the days of youth. Fantastic imaginations of future greatness in the world are a principal means of seducing the young. They look on the bright side of human life: They see the scenes around them decked with enchanting colours: They see the world busy in things of interest, cheerful, gay, and moving to some point, which men have fixed for themselves as the goal of happiness. They hear others conversing of profitable adventures, of amusing scenes, and the dignified exhibitions of grandeur; nor do they reflect that there is another side in the picture of human life. If the exhibition were turned to their view, they would see poverty, loss, bankruptcy, disease and death, and souls reluctantly departing without a Christian hope to convoy them into the world of Spirits. The chambers and cells, in which these things are seen, are either hung in sable, or bespread with such meagre ornament, as doth not court the entrance of a wandering eye and giddy heart; while the place of festivity is thronged with those, who sigh to become masters of its ceremonies.— Neither are we, the aged, faithful to draw the picture to our youth, in such colours of truth, as will convince them. Hence, charmed with the deceitfulness of the world, they neglect to remember their Creator and seek his grace on the terms it is revealed in the gospel.

All the scenes I have mentioned await the youth of this congregation.—You must not expect to be differenced, in your future conditions, from the rest of mankind. Some will follow their parents, and others their brethren and sisters to the grave: Some will die prematurely. The Lord grant it may not be thro' their own vice! Some will be in affluence, and others, whose prospects are now inviting, will become indigent, and eat the bread of poverty and affliction. Blessed be that vail, which is suspended between this and future years! If it were drawn, half mankind would sink in dejection. But through whatever changes you pass, religion will be a director and support. If you are prosperous, it will enable you to consecrate your gains to some good purpose. If you are afflicted, it will prepare you to meet trouble. If rich, it will open your hearts to relieve the poor; or if poor, prepare you to support that condition with patience. But some are ready to enquire, is it possible such changes should speedily await us? Yes, it is both possible and probable. Unless the common course of providence changes, some of you will be seen on earth no more, before another year revolves. Some names will be erased from the roll of future ambition, and others who are counting on thousands will be dependant on the hand of charity. Where are those youth to whom I first spoke in this place? at that time, they formed visionary prospects of the world as you do at the present. Now they sleep in the dust. Only a few remain, and of this few the greatest part have drank cups of affliction, under which the bodies of men bow and the locks of their heads become hoary. The same scenes await you. Say not that providence is unkind, for this state of things is best adapted to prepare man for his everlasting home; but remember this preparation must consist in religion. In calling you from earthly expectations, I would point you to heaven; in requesting you to turn your backs on a thoughtless, which must be an unprofitable life, and from the amusements which are to perish, I beg you to look to Zion above, a city not made with hands, where you may join your departed ancestry and friends in eternal glory. But for this glorious end of the present life, you must become pious: You must walk in the steps of the departed saints: you must pray, as your fathers did: you must make this world subordinate to the future: you must know that you are sinners, and for pardon and cleansing look to the grace of God and the blood of Jesus Christ.

Finally, you must live in all respects, as Christians abounding in good works. The virtues of this life are not to be neglected. A diligent use of time, temperance, frugality, industry, the acquirement of natural science and an attempt to make yourselves useful in your several spheres of acting will be a guard against temptation. These virtues of social and civil life approach, next in excellence, to those which may distinctively be called Christian. Depend not, however, on these as the terms of eternal life. Repentance to-

wards God and faith in our Lord Jesus Christ are the graces to which the promises are made. Christian piety is a character distinct from the manners of the world; you may possess the latter, while utterly destitute of the former. It is to the first of these I have often exhorted you, and oh! that my exhortations may not be in vain. I could weekly lead you with me to hear the groans of death; I could relate to you many mournful stories and examples from the years which are gone, but omit them, in hope, that you will all become considerate without the sight or hearing of scenes, which necessarily produce such painful feelings. May the Lord guide you all to eternal life.

*The Soliloquy of Aphilos.*

AND must I die! and shall I die so soon! The funeral solemnities of my friend—— this afternoon, have excited feelings which I never had before. We were companions in youth, and have walked together in the pursuits of interest and ambition. He was a great man, but not too great to die, and is now suddenly taken, while I am spared a little longer; but for what end, is a secret with God.—— The thought returns with inexpressible weight, "And shall I by death so soon leave my wife, my children and all my possessions! Whether I am prepared for this change, is very uncertain. At the age of eighteen, I thought of religion and wished to be a Christian. But too soon the world ensnared me! Ah! faithless, deluding world! A wish to be rich was the first snare which entangled my heart. O fatal love of money, thou art indeed the root of all evil! I remember the first moment when I coveted to be rich! Had it been blotted from my existence, it would have been a mercy to me. I coveted and for the wise reasons of Providence I was prospered, until I possessed more than was necessary for this short life. My next passion was to be honourable with men. In this also, I succeeded beyond either my deserts or expectations. Alas! the fruit of all hath been to withdraw my thot's from religion, from my duty to God, and my own preparation for that change, which I now see I must soon meet. On looking around myself I find that I am an old man! and how vain the thoughts of any longer mingling with the gaieties of youth, or pursuing the calls of interest and ambition! If I obtain a greater property, it will not add to my table; or if I advance some steps higher in the grade of honour, it will not prepare me to die with peace.

But why am I so alarmed? I have been honest in my dealings with men: I have consorted with respectable people: I have not ground the face of the widow and the fatherless, and have uniformly been the friend of order.

All this, which is true, neither heals the wound, nor dispels the fear I feel at present. I must soon die! and who can answer how such a life as mine has been, will be judged by God? My honesty was more from a love of character than of my duty:

The condition of the widow and the fatherless excited my natural compassion: And the respectable people with whom I consorted, thought no more of death than I did myself. I fear that many of them were in the same wretched condition. When we met, it was to converse of banks, the course of exchange, the profit of some united concern, or the news and political bearings of the day.

——————Ah! I have been attempting to recollect some time when we discoursed on topics which may be called religious, but can find not one. How many warnings have I refused to notice! How many times have I been in the house of God, without knowing on my return home, on what subjects the preacher spoke! How many hours of sacred time have I been writing in my compting-house, or answering the letters of men ambitious as myself! My serious wife hath often requested me to pray with the family, while I refused, and she retired to her closet.—Alas! I I have no closet! still true it is I must die!———

And what will it be to die? I must leave the whole scene on earth: I shall know no more of all these things; this body will be buried in the dust, while my soul passes to a state with which I am not acquainted. I must come before my Judge, O that I knew he would be compassionate, who will judge me for all this thoughtless life. To be prepared for death, I must have some evidence of faith and repentance, of which, at present, I have none. I am pained for my own situation. I will kneel and attempt to pray, "the Lord be merciful and open the eyes of a sinner."

Soon *Philesia* opened the door and was surpised with seeing her husband on his knees. She ran and kneeled by his side, saying, "What is the matter?" He answered, "I was trying to pray." In the strength of her affection and surprise of her soul she offered her answer to heaven, "O most merciful Saviour, how often have I besought thee for such a moment as the present. I am overcome with the frailty of my heart, teach my best friend to pray, and let not this be the last time, that we shall kneel before thee in this pleasant duty."

How many *Philesias* are in our land, who daily pray for their irreligious husbands.

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*Anecdote of Doctor James Cogswell, late Pastor of a Church in Windham.*

DR. COGSWELL died at the house of his son, Dr. Mason Fitch Cogswell, in Hartford, on the 2d of January, 1807, at the age of 87 years.—After he had become incapable through age of discharging the duties of the ministry, he was removed to the family of his son, where until his death, he was cherished with the most filial affection. His decline, which was gradual, through every period, was marked with piety and devotion corresponding to his past character. Towards the close of life he had peculiar comforts from the doctrines of the gospel, and said, that if he

had a thousand lives to spend, they should be devoted to the service of his divine Master, whose name and doctrines, thro' his whole life, he had endeavoured to preach. In his last hours, his mind became equally debilitated with his body.—On the evening before his death, according to custom, a neighbouring clergyman visited him, and said, how do you do sir, this evening? He replied, I do not know you. It is Mr. ——, you know him. He answered no; I do not remember any Mr. ——. In the family there was a child to which he was particularly attached, and used to call her his little darling. The next question was, Do you not remember your little darling? No, I do not know that I have any little darling. His son, Doctor Cogswell was in the room and came to the bed-side. He was then asked, Do you not remember your son *Mason?* to which he replied, No, I do not remember that I have a son Mason.—After a solemn pause, he was asked, Do you not remember the Lord Jesus Christ? On which his eyes brightened, although in approaching death, and attempting to lift his hands, he said, "O yes, I do, I do, I remember the Lord Jesus Christ, he is my Lord and my God, by whom I hope to be saved;" and he then repeated the doxologies in long, common and short metre, as they are written by Doctor Watts. After which he spake little until his death.

Reader, consider the faith of a Christain! Can you, after you have forgotten your Christian friends, your children and yourself say, "O yes, I remember the Lord Jesus Christ, he is my Lord and my God, by whom I hope to be saved!" An instance of stronger Christian faith can scarcely be conceived. So long as a Christian remains in the body, although all earthly things are withdrawn from his recollection, he remembers the divine Lord whom he hath served. It also proves, that our gracious Redeemer withdraws not his Spirit from his precious saints, when they can no longer behold a perishing world. O that my death may be the death of the righteous, and that my last end may be like his!

*An incident shewing the power of Conscience.*

AS I conversed, the other day, with a wealthy merchant, in a place where men resort for busines, and he was telling me of his ships, their outfits and returns, their destinations and cargoes; a pious, aged mechanic, who had lived more than seventy years passed by us.—This pious person through a long life had industriously served both God and men. Covered with a small house, clad in decent raiment, and fed by wholesome food, he had not apparently coveted more. As he passed, the countenance of my rich friend fell, and he involuntarily uttered this wish, "I would give all the world to be in the condition of that man," at the same time uttering a deep sigh. I enquired for the meaning of his words, when he replied, "This man hath been always as he now appears, happy and contented with

a little. I knew him when a boy, and remember how he reproved me for some slight profaneness. He hath ever been an exemplary man. His children conduct better than my own, and in the church I have seen him cheerful under discourses, which chilled the blood in my veins."

With this description of the good man he turned and left me.

I retired, silently meditating on the power of conscience, and saying thus to myself. If the sight of a good man thus afflicts the sinful, I no longer wonder that they avoid them. If this man's conscience was so alarmed by seeing a Christian, who had been so much below him in this world, how will it be moved in the hour of death? How will his conscience sting him and become his tormentor, on a sight of that glorious company who are washed in the blood of the Lamb, and have eternal communion with the Father and the Son. May I ever be careful "to keep a conscience void of offence, both towards God, and towards men." "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then I shall be upright and I shall be innocent from the great transgression."

*Extracts from the Minutes of the General Association of Connecticut, at their session in Saybrook, June, 1807.*

The Rev. Nathan Perkins, D.D. was Moderator of the Session: The Rev. Messrs. Ely and Pinneo, Scribes.—The following gentlemen were members of the body:

Rev. Messrs. Nathan Perkins, D. D. Ozias Eells, Cyprian Strong, D. D. Bezaleel Pinneo, Thomas W. Bray, James Noyes, Joseph Strong, William B. Ripley, Horace Holly, Samuel Fisher, David Ely, Israel Ward, Asa King, Alexander Gillet, Joseph W. Crossman, Ebenezer Porter, Zephaniah Swift, Elijah Parsons, Aaron Hovey, Royal Tyler, David B. Ripley.

Thomas E. Hughes, George C. Potts, John M'Dowel, Delegates from the General Assembly of the Presbyterian Church in the United States.

Heman Ball, Delegate from the General Convention of Ministers in the state of Vermont.

A motion was made by the Association of New-London County, That the business of the Missionary Society of Connecticut might be transacted, as far as possible, without expense to said Society: which was considered, and referred to the following Committee, *viz.* Messrs. King, Crossman, Hughes, and Ward.

The Report of the delegates to the General Assembly of the Presbyterian Church was received, which contained an interesting account of the state of religion, in the southern and western parts of the Union, and particularly the zealous efforts that are made by our Presbyterian brethren, to spread the knowledge of the gospel among the Indian tribes and African slaves, and the hopeful and animating prospect of success.

The Report of the delegate to the Convention in Vermont

was received, from which it appears, that the number of settled ministers is increasing in that state, and additions are made to the Churches, and general peace and harmony prevail among them.

An enquiry was made respecting the state of religion in our Churches, and those connected with us, from which it appears, that although in many places great coldness and stupidity, and many errors exist, and an unusual number of the Churches have been bereaved of their stated pastors by death, yet in many places, religion is revived, and the great head of the Church is pleased to visit and refresh many parts of his vineyard, with his gracious and effectual influences, and call into his fold many guilty and perishing sinners, for which we desire to magnify the infinite grace and compassion of God.

The following gentlemen were appointed to certify the regular standing of preachers travelling from this into other parts of the United States, *viz.* Rev. Messrs. Nathan Perkins, D. D. William Robinson, Benjamin Trumbull, D. D. Matthew Noyes, Joseph Strong, Isaac Lewis, D. D. David Ely, Moses C. Welch, Andrew Lee, Samuel J. Mills, Dan Huntington, Elijah Parsons, and Nathan Williams, D. D.

The following gentlemen were appointed receivers of money in their several Associations, to be paid over to the Treasurer of the General Association, for the purpose of supporting our delegates to the several bodies with which we have connection, *viz.* Rev. Messrs. Ephraim T. Woodruff, Henry A. Rowland, William Robinson, Bezaleel Pinneo, Matthew Noyes, Zebulon Ely, Samuel Nott, Horace Holly, Jehu Clark, Andrew Lee, Alexander Gillet, Azel Backus, and Elijah Parsons.

The Committee, appointed on the motion of the New-London Association, presented the following Report, which was accepted :

Whereas it has been reported to the General Association that there are jealousies existing with some, that more of the Funds of the Missionary Society of Connecticut have been appropriated to the expenses of the Board of Trustees than the constitution warranted, or was expedient ; after a critical examination of the subject, the Association are happy to state, that these reports are wholly without foundation ; that the Board of Trustees have not only devoted much time and labour to the missionary service, but have been at considerable expense which they have not charged to the Funds of the Society, as they might constitutionally have done ; and that their diligence and faithfulness, in the business committed to them, entitle them to the gratitude of all the friends of Zion.

The General Association appointed the Rev. Abel Flint, their Treasurer, and the Rev. Andrew Yates, Auditor, for the Year ensuing.

The committee, appointed for the purpose, reported a draft of a recommendation for the Rev. Thomas E. Hughes, on the subject of soliciting aid from the charitable and benevolent, for the encouragement and support of an infant Academy, in the western part of Pennsylvania, insti-

tuted with a view to qualify young men to take the charge and oversight of the destitute Churches in that new country,—which was read and approved.

The Rev. Messrs. Moses C. Welch, Andrew Yates, and Joseph Strong, were appointed delegates to the General Assembly of the Presbyterian Church, in the United States, to convene at Philadelphia the third Thursday in May, 1808. The Rev. Messrs. Bezaleel Pinneo, Timothy Dwight, D. D. and John Elliott were chosen substitutes.

The Rev. Ebenezer Porter was chosen to represent this body in the Convention of Congregational and Presbyterian Ministers, in the State of Vermont, to convene at Middlebury the first Tuesday in September next, and the Rev. William Storrs his substitute.

The next meeting of this Body was appointed to be at New-London, at the house of the Rev. Abel M'Ewen on the third Tuesday of June, 1808, at 11 o'clock A. M.

The Rev. Cyprian Strong, D.D. requesting to be excused from serving any longer as register of this Association, the Rev. Calvin Chapin was appointed Register. The thanks of this Body were returned to Dr. Strong for his long and faithful services, in the above capacity.

DIED, at Charlestown, Massachusetts, RICHARD DEVENS, Esquire.

This gentleman, by his own industry, acquired a handsome property. The munificence of his life, and the legacies given by his will, at his death, prove him to have been one of those faithful stewards, to whom his Lord will say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: Enter thou into the joy of thy Lord." If the report of Mr. Deven's character may be credited, in the end, it will be said to him, "I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."—We are informed that his last benefactions to pious purposes were liberal. That he bequeathed eight shares of the bank of the United States to the poor of his native town: To the fund of the Baptist Education Society, ten shares in the Fire and Marine Insurance Corporation in Boston: And to the Connecticut Missionary Society, to the Massachusetts Missionary Society, to the Hampshire Missionary Society, each, ten shares of the same stock. We trust this man hath died in the Lord: He hath rested from his labours, and may his works follow him.

*European Missions.*

ALTHOUGH the wrath of man, under the direction of infinite wisdom, must eventually praise God, it often obscures the prospects and damps the hopes of his people, who wish their Saviour's name to be preached through the whole world. The Lord will build his

kingdom in this world, at his own time, in his own way, and by his own instruments.—It is due to the glory of sovereign grace, that it should be thus. If Christians could convert a heathen nation at their will, they would soon lose a sense of their own dependance on the providence and Spirit of God.

Great exertions have been made by the protestant Christians in Europe to spread the gospel among the heathen.—Two impediments have stood in their way: The want of civilization in the people whom they addressed, and the war in their own countries. The plains of Europe, steeped in blood, must call the whole attention of many pious people to their own personal safety. The threatened attack of hostile nations must occupy the thoughts of many in the means of defence. It is thus that God trieth the faith and patience of his saints!—"Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Notwithstanding these disheartening circumstances, the European brethren retain their zeal.—The Publishers of this Magazine have not been deficient in their attempts to obtain the latest religious intelligence; but have lately been informed that sundry periodical works, which they expected to receive from Europe, are delayed from a fear of hostilities between this country and some of the old nations.

The communication between Christians in England and on the continent of Europe hath been interrupted by war.

By the latest intelligence we have received, the Mission to Otaheite and the neighbouring Islands, was in the same state as a year ago. The Missionaries, under many difficulties were faithfully labouring, without much apparent success. The word was mingled with prayer, and they were waiting in faith for a blessing.

Africa hath been another seat of Missionary labour, and we believe, that many savage Hottentots have been converted to the faith.—From India, our only intelligence is, that the translation and publication of the Holy Scriptures, into a great number of the eastern languages and dialects, is successfully proceeding. This seems to be a necessary means for propagating Christianity among heathen nations. Perhaps, after other means are used, it will appear that this is the most effectual for spreading Christianity.

The Scots' mission in Tartary continues to receive protection from the Russian government. Although this mission hath not attracted so much public notice as several others, it is believed to be equally important, and may yet become instrumental of diffusing Christian knowledge to the southern coasts of Asia.—But we do not wish to predict. The counsels of the Lord are in wisdom, and he will execute them. Unless the interruption of war prevents, which may God avert! we expect regular communication of intelligence from Europe, which will be faithfully detailed to our readers.

In a future number we shall give some account of the Bible Society instituted in Europe.

## ORDINATION.

ON the 30th of December last the Rev. SAMUEL WHITTELSEY was ordained, a minister of Christ, by the South Consociation of Litchfield County; and received the pastoral charge of the church and society in New-Preston—town of Washington. Rev. Joshua Williams led in the first prayer; Rev. Calvin Chapin preached the sermon; the Rev. Noah Benedict led in the consecrating prayer; Rev. Amos Chase expressed the charge; Rev. Ebenezer Porter gave the right hand of fellowship; and Rev. Azel Backus led in the concluding prayer. The music was judiciously selected, and exhibited in a style which did honour to the choir. By a silent respectful, and apparently devout attention, a very crowded assembly furnished evidence of feeling, on the solemn occasion.

May the Pastor and the flock for ever rejoice in the gracious presence and blessing of the DIVINE REDEEMER.

## INSTALLATION.

INSTALLED at Pittsford, Vermont, December 30th, 1807, the Rev. HOLLAND WEEKS. The Rev. Mr Parsons, of Sudbury, made the introductory prayer. The Rev. Lemuel Haynes of West-Rutland, preached the sermon. The Rev. Mr Hevard, of Brandon, offered the consecrating prayer. The Rev. Heman Ball, of Rutland, gave the charge. The Rev. Mr. Smith, of Castleton gave the right hand of fellowship. The Rev. Jedediah Bushnell, of Cornwall, made the concluding prayer. There was a multitude of people present, and the scene was very solemn and impressive.

## POETRY.

### *The Bard Christianized.*

ADIEU! thou fancied Hel[illegible]onian spring,
Whence erst my tuneful voice and verse I drew;
Adieu! ye Nine who wa[illegible] unhallow'd string,
Fictitious Muses, Groves and Gods adieu.

Illusive fields that fancy lov'd to tread,
And streams imbank'd and shores with laurel crown'd,
And meads enamell'd! by enchantment led,
The Bard no longer walks your magic ground.

No more to song these airy themes invite,
No more these airy themes awaken joy;
A Poet's faith alone can give him light,
A Poet's doubt as easily destroy.

From dreams so transient, and from joys so poor,
Disguise so tenuous, and toys so cheap,
Truth turns indignant—wisdom shuts the door,
Reason forbids, and folly's doom'd to weep.

Hence these vain phantoms, and delights profane!
Sacred to Wisdom, henceforth be my song;
To thee my heart—to thee each future strain,
Be thou my patron, thou my guide, my tongue.

Thy temple hence my best lov'd haunt shall be,
Thy hallow'd seat I'll visit for my theme,
To Calvary's Mount for inspiration flee,
And drink and bathe me in the purple stream.

Exhaustless fountain! stream like sacerd fire,
Equal to every thirst—to every stain;
This shall refine the long poiluted lyre;
That swell the notes to an eternal strain.

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## *Retrospect of the Year.*

Dark shades become the portrait of our time,
Here weeps misfortune, and there triumphs crime,
Let him that draws it, hide the rest in night.

WALLER.

LIFE! 'tis a bubble 'twixt two tides,
Borne on uncertain seas;
Time, but a strait that just divides,
Two vast eternities.

Our years are like the margin sand,
And wash'd like this away,
Each leaves us with a narrower strand,
And execrates our stay.

Tidings of note to time's great Lord,
Are borne upon our hours;
Sweet are the fruits these hours afford,
But time these sweets devours.

Turn then vain man with refluent sight,
O'er the departed year:
Call from oblivion's shades of night,
Thy misapplied care.

What were thy toils, and whence thy joy,
From daily morn to ev'n?
What thy designs, hopes, zeal, employ,
And what thy pledge of Heav'n?

Av'rice ! thy hands gain'd not the prize,
Nor thine luxurious ease ;
Wealth has no favourites in the skies,
There—luxury no pleas.

Ambition ! to the Saviour's throne,
Thy yesterdays have borne,
Tales thy own heart would scarce have known,
Deeds thine own honour scorn.

One world to conquer, one to gain,
For thee his only end,
This, pride rejects with mad disdain,
That, lust doth still defend.

Come pleasure's votaries, giddy train,
Turn back th' unwilling eye,
O'er the long list of moments slain,
The year too young to die.

Ask ye of conscience and of thought,
Of your designs and toys,
If time were lent, if life were bought,
To waste in sensual joys.

And you more sober maniac too,
Train'd in false wisdom's school,
Time has no eulogy in you,
And bears none for a fool.

All ye who lost in folly's maze,
Dance thoughtlessly along,
Glance here the roving eye and seize
Instruction from my song.

Our works immortal as the mind,
Or good or ill their cast,
Perennial verdure leave behind
Or death's eternal waste.

Cease then, immortals, from the strife
The passions love to wage,
Ascend faiths ever conquering car
The world and lust engage.

Thus spake the Sage, and thus he thought,
And thus his guests he press'd,
Then kneeling to the altar brought
His plaint—and heav'n address'd.

" Reason is vain, and passion worse
" To lead them to the skies,
" Jesus may plead, JEHOVAH curse,
" Man hears, forgets—and dies."

" Thy grace alone, Almighty love !
" Can power and will impart ;
" Time to redeem and life improve,
" And joy to warm the heart."

" Come then, celestial spirit, come,
" On love's swift wings descend ;
" Make Wisdom in each heart a home,
" To virtue each a friend."

" Time—child of mercy !—grant us still,
" Time's ruins to repair,
" And give, 'tis all we need ! the will
" T' improve the *New-born Year.*

" Teach by thy own resistless pow'r,
" Its undiscover'd worth,
" And be one blest Eternal hour.
" The issue of its birth."

## *ANSWERS TO CORRESPONDENTS.*

A. is requested to continue his communications.

The *Bard Christianized*, is requested to forward the next efforts of his muse.

The Letter from Matilda, is received and will be published in our next number.

*Tineus* is too personal to be admitted a place in these pages.